


To the right honourable

2

Stephen Walsingham Knight,
Secretary to her Maestie, Chaunc-
ler of the Order, & one of her high-
nesse Counsell, all grace and
prosperity in Christ I pray.

And thus I take my leave.

 He endlesse making of
bookes was a vniuerse in
the dayes of Salomon,
when Printing was not.
The end of all is the state

of God. Certainly men
may not make it a light matter in con-
science to trouble the worlde with vniuer-
sall writings. Yet as in the shewbread
that was shewed to the people as a figure
of Christ, the olde loaves beinge serued
to the people were remoued, and other sup-
plied in their roome, yet still breide in a-
ture, & twelue loaves in number: so those
writings that figure out Christ, and set
foorth Christianiety, may be often-
times repeated, and oftentimes repeated
and added to other mens doings, not
withstanding no great variety in the mat-
ter or manner of handling. It hath bene
thought expedient I write & publishe this
little treatise, Whereupon (right Honorable)

As

there

The Epistle dedicatorie.

therewithal I haue thought it my bounde
duetie humbly to present it to your ho-
nours viewe: the rather, in parte to excuse
mine ouer great boldnesse else when, but
principally, to craue such furtheraunce in
the setting out therof, as your honors piety
and place accustometh to shewe, to such
as in their calling with their talentes, ey-
ther fiue, two, or but one, labour to set
foorth the trueth, to instruct the simple,
& to saue soules. This hath bene mine en-
deuour: the successe whereof is to be pray-
ed for of the almightie and merciful God,
who alwayes preferue your honour to the
glorie of his name, the benefite of his
Church and this our countrie, in all faith-
full seruice to her Maiestie, and great co-
forte of her louing subiectes in the Lorde,
Februarie. 14. Anno, 1582.

Your Honours most hum-
ble and bounden

351399

John Prime.

The Preface.

AS the vse of all things is most precious, so is their abuse most pernicious. Many excellent things are spoken of the Sacraments of Christian faith: They are the Lordes owne ordinances, memorials of diuine promises, monuments of our duty, signes to the word which we professe, assured scales of his good will, strong bandes whereby we stande bounde first to God in obedience, and then in mutual loue amongst our selues. Notwithstanding, these sacred mysteries, the very instrumentes of the holy Ghost, haue they not bene of olde, or are they not now either vnthankfully refused, or unworthily receiued, or lesse duetifully regarded, then was, and is behoofeful? Full hands can not apprehend any other thing, they are full already: fowle handes and soyled in the clay and brickeworke of sinfull thoughtes and deedes, they are profane, and should not presume to touch his Jewels. Want of true knowledge in the worde of God, hath bred sundry distemperatures and diseases, errors and heresies in the body of Christes Church in this behalfe. When the writing is not knowne, the scales are lesse or more then duely, and neuer aright esteemed of the ig-

.90 The Preface.

norant man. Whē the light of the Scriptures was hidde under the bussel of a strange tōgue, the Sacramēts also in the darke were most irreligiously contemned, superstitiously abused, carnally and grossly mistaken. As good have a seale to a blancke, as to a writing drawen in strange characters and letters that cannot be read, or if read, yet understoode but of a fewe, and of them no further then it pleased the masters of corrupt time at their leasure, or begging Fryers for their gaine, to expounde in miserable maner, to hungry, poore, and sterued soules. And then as good no bread at all, as so vile a prouender made of mixtures, eyther hard, or dombaked and clammie: eyther they could not chewe it, or it could not nourishe them.

Iren. lib. 3.
cap. 19.

Mar. 12. 24.

S. P. Q. R.
Beda.

Thus was the Lordes inheritance abused, famished for want of true foode, or fedde as Irenee speaketh, with lyme & water, instead of milke. The Devil knewe he could not be-
guile in the light, and therefore no sleight of Satan euer like to this to deceiue men, and slay soules. Whiles that Christians were wise, they neuer sought in pilgrimage from shrine to shrine, neyther to Rome, nor to Ierusalem, nor to any singular place under heauen, with
obseruation

The Preface.

observation of the place, as if God were more
 tyed to this region, then to that, one or other. Luke 17. 30.

The true worshippers worshipped in spirit &
 truth, In truth, without hypocrisie, and in
 spirite, without externall respectes. For as the
 Conye is acquainted with his owne burrowe
 & safe rocke: so Christians then knew where
 to seeke, whither to runne, and howe to finde
 rest in heaue for their soules. They asked help
 alwayes of an able hande, trode the kings
 high way, knocked at the right gate, builded
 their house on the onely foundation: that is,
 they beleened in Christ, called vpon God,
 were guyded by his spirite, trusted in his pro-
 mises, hoped in his mercies manifestly layde
 abroad, and sufficiently reuealed in his writ-
 ten worde, and as certainly confirmed by
 the pledges of his will the holy Sacra-
 mentes: whereof this treatise is intended for
 all such as can be content to learne in fewe
 wordes of a simple teacher.

Ioh. 4. 23.

Prou. 30. 26.

Iohn 20. 31.

A. iiii.

Of

Of the Sacraments in generall.

The nature of a
Sacramēt.



August. e.
pitt. 118.

1. Cor. 10.

Sacrament is a sensible signe to the eye, instituted of God to be continued in his Church, for the further assurance and increase of spirituall graces in the faithfull. Of which sort is Baptisme and the Supper, and onely these two, even as they are ioyntly specified by the Apostle to the Corinthians.

In the generall may bee observed these foure notes chiefly. The institution to bee of God. The signe visible in sense and resemblance conuenient. The graces secret and mystical, but singular benefites to the faithfull man. The continuance is the Churches duetie, rightly to vse and to enioy his ordinaunces as be seemeth the Church of God.

Concer:

Of the Sacraments in generall,

r Concerning the institution,
as God onely is to be hearkened
vnto in his sayings, so must hee
alone be followed in his wayes
wheresoeuer he goeth before vs,
and leadeth vs after him with
the least thread. Reason not di-
rected by faith, is a disputing
and a busie mistresse in the forge
of mans braine, and she will be
leader in all things. Zeale like-
wise without knowledge, is a
rashe fire that licketh vp euery
sonde deuise, feedeth and glut-
teth her selfe on superstitious
fancies, whereupon ambition
in the man of pride, taking her
aduantage of the former two,
hath stollen away the peoples
heartes from their God vnder
pretence of deuotion, but in
deede superstition, enthronised
her selfe in the consciences of
men, and exerciseth a proude do-
minion over the Lordes inheri-
tance

The insti-
tution.

The Papa-
cic.

Of the Sacraments

Iam. 4. 12.

tance in his holy Temple. Notwithstanding of the Apostle we haue learned a contrary lesson; that the onely Lawgiuer in Israel is the Lorde, because he alone seeth the heart, whereunto the Lawe is principally proposed, searcheth the reines, and beholdeth the inwarde parts, may commaunde, and will rewarde the good conscience, will and is able to discern right, and iudge vprightly, and hath denounced to take vengeance of the very soules of sinners, wherein they closely, but chiefly offende. Neither may mortall men adde to, take from, or alter at pleasure his wordes: and what are his Sacraments, but his wordes made visible, and inuested with signes of his owne ordayning? The examination of Johns Baptisme was on this maner: whence is it? from aboue, or from

*August. 80.
tract. in Ioh.*

Matt. 21. 15.

in generall.

from beneath: of God, or of mā:
¶ If from heauen, it was to be re-
ceiued: if from the earth, they
might reiect it. For what is
earth to heauen: man to God:
our dreames to his worde: our
dregges to his wine: Is there
any taste in y^e white of an egge:
What is chaffe to wheate, or
glasse to a diamonde: Verily
obedience is better then the sa-
crifice of good ententes, as they
be termed. For will wee honour
him with the fattest cattell out
of the stall, or worshippinge him in
the calfe of purest golde: the one
is but a beast that eateth hay, the
other the workmanshippe of the
engrauers hands. By obeying,
we offer vp our bodyes & soules
a reasonable sacrifice, wherein
he is well pleased. Thereby we
reuerence his maiesty, adore his
wisedome, subiect our willes to
his will, rest in his worde, ma-
king

1. Sam. 15.

22.

Of the Sacraments

John 2.5.

Judg. 16.9.

king no reckoning at all of any institutions that merely touche the conscience, but of his. Wherupon with the blessed virgin we saye, What euer he commandeth, doe, and also what he hath not commaunded, we feare not to transgresse & breake asunder, as Samson did those greene withes and newe cordes. Wee knowe all such witchecraftes the Lorde doeth vtterly abhorre. As for his Sacraments, they are his owne institutions, hee marketh his sheepe with his owne markes, writeth all with his own finger, sealeth his writing with his owne signet. Neither shoulde any presume so much as to set to these his seales, but one ly such as are called to so hye a calling, to be as it were the keepers of them to that ende appointed: much lesse may men make newe seales of their owne deuising.

in general.

deuising.

When it pleased **G O D** to Gene. 17.
seale his promise made to Abra-
ham with the sacrament of cir-
cumcision, he calleth it his own
covenant, and saide, It is I the
Lorde, the author thereof. A par-
ticular rule generally to bee ob-
serued in euery Sacrament of
either Testamēt: It is I the Lord.

2 In the second place we are to The signes.
take vewe of these seales, for
they are visibie to the eye, as his
voyce is audible to the eare.

The drane water flie gazeth
oneuery faire flower, but ga-
thereth no honye as doeth the
Bee. The wandring sight cōside-
reth litle of the excellencie of the
seales. Before it was true to say,
No institution, no Sacrament: here
we may as truely auouch, No
signe, no Sacrament. For þe whole
is made of all his partes, and e-
uery Sacrament hath euer
these

Of the Sacraments

these two members, the outwarde signe, and the inwarde grace, and without the signe is no grace sacramentally signified at any time, neyther is the shew of a signe sufficient, it must be material and able in a conuenient proportion, to demonstrate and declare to mans frayle capacitie, the grace implied and signified, as shall better appeare in the specials afterwarde.

The signes barely looked vpon in theselues, they are base matters, earthly elements, common & ordinarie: but put once þ prince's stampe to þ mettall, the seale to the ware, the ware and seale to the Lordes promise, the case is altered. ffor earthly, common and vsual elementes, that a litle before were, doe put nowe vpon them, and are endued with diuine considerations: yet stil in substāce remaining þ same, but
in

inefficacy, vertue, seruice, ends, signification and representation of graces, base thinges become beautifull and marueilous, being thus sequestred by God himselfe to so high and holy purposes, and therefore are vsually termed by the very names that the graces themselves are called by. And this is also a common rule amongst $\bar{\epsilon}$ fathers. See it so in examples out of the Scriptures. Circumcision is the couenant, the Lambe the Passeouer, the Arke the Lorde, Baptisme our buriall, Christ the rocke, the Bread his bodye, the Cup his blood, because the analogie of these thinges is liuely, the proportion plaine, the signes significantly ordeyned of God: and being thus vttered, they more affect our sayth, and touch our affections.

3 Thirdly, the graces, (that is, The inuifible grace.
the

Of the Sacraments

(the inward parte of the Sacraments) are, though singular in consolation, yet secret in the myſterye of their operation. God worketh howe he liſteth, and on whom he pleaſeth. The Jay feedeth belowe, the carnall eye ſeeth nothing but the barke and rype of theſe things, bare water and bakers bread. It ſayth flyeth higher, as the Eagle ſoareth bywarde, and mounteth to heauē it ſelfe, where Chriſt ſitteth at the right hande of the father, the onely grounde worke, life and ſoule of all the Sacraments that euer were, or are in uſe. The ſong of Salomon is called the ſong of ſonges for his excellencie, and God the God of gods for his uiſſage. In like maner, the graces we reape & receiue by Chriſt in theſe ſacraments, (ſo great & gracious are they) they may be termed graces of graces: as
namely,

Nazianz. de
Sacro.
Bapt.

in generall.

namely, remission of sinnes, imputation of righteousnesse, sanctification of life, & a speciall application of our saviour Iesus. Neither yet for all this (which is diligently to be noted) doe we tye or binde his goodnes so hereby, that he must needes worke with, or can not worke without these meanes by his spirit, the saluation of them whom he had chosen and destinated to eternal life before all worldes. Many Israelites that died in the desert when they could not trauaile if they had bene sore and cut, were saued without circūcision. The thiefe that from the crosse went straight to heauen, was neuer otherwise baptized then in his owne confession, faith, and petition to Christ. Saluation is neither kneaded into y dough, nor mingled w water, no more then with the word, which is as Hier-

Bi.

rom

Of the Sacraments

Hierom.in
Pfal. 147.
3. cap. eccle.

The vse &
cōtinuance.

Reuel. 2. 17.

rom sayeth more truely Christ, but proceedeth from God, and is conueyed by ordinary meanes of eyther word or outward signes, where they are not contemned, but may conueniently be had, & are reuerētly vsed as they ought.

4 And this is the fourth and last point, the right vse and continuance of the Sacraments. Whisicke is not prepared, but to be receiued. As in the Reuelation, no man receiue the white stone, but to whome it is giuen: so no man readeth the writing, but who receiue it. The author of the Sacraments, is God, the signes holy, the grace most holy. This Manna would be kept in a golden pot, and these iewels set in y purest golde. The gifte that is bestowed, is most sincere, the stone white that is deliuered. And ought not then the hande to be a cleane hande,

in generall.

or rather the heart a pure heart,
that receiueth such pearles?
God couenanteth to bee our
God, shoulde we not accept the
offer, & reioyce in his couenant?
Achaz in hypocrisie pretended he
woulde beleue God without a
signe. Certainly so must we doe
in deede many times. Balaam,
that saw lesse the his asse, saw so
much, & Gods worde is ynough.
Shall he speake, and not doe? Yet
when he offereth signes withal,
to helpe forth our infirmities in
faith according to his worde, ey-
ther naturall as the rainebow,
or artificiall as the brasen ser-
pent, or miraculous, or Sacra-
mental, or what euer, if we then
refuse them, in steade of shun-
ning the fault of tempting him,
we runne vpon the contempt of
his heauenly wisdom. Goe
preach, baptize all nations. This
is a generall commaundement,

Esa. 7. 11.

Nom. 23. 19.

Mat. 23. 19.

B ii.

and

Of the Sacraments

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B ii.

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Of the Sacraments

1. Cor. 10. 24 and must be obserued. As often
as ye eate this bread, and drinke
this cuppe, ye shewe the Lordes
death vntill his comming againe.
As often, therefore often and vs-
ually: vntill his comming againe,
therefore perpetually must this
Sacrament be continued in a
godly remembrance of þe Lordes
Gen. 39. 17. death. The olde ceremonies
Deut. 34. 7. were weake sighted like Leah,
and therefore could not last euer.
Moses eyes were not dimme,
vntill his dying day: so the force
of Christian Sacraments re-
maine in their full vse vntill the
ende of the worlde.

Gen. 2. 9.
Iudg. 6. 37.
Esa. 28. 8.

Their sacraments, some were
speciall for place and person. In
Paradise the tree of life was for
the place, the wette & drye fleece,
the going backe of the dial, were
personally to Gedeon and Eze-
chias. And their chiefest Sacra-
ments, either extraordinary, as
Manna

In generall.

Manna and the roche, ceased in the wilderness: or ordinary, as circumcision and the Pascheouer, these also haue had their ende in the fulnesse of time, when their wombe (as Cirill speaketh) was deliuered of Christ, as a woman of her childe into the worlde. For Christ is come, and their ceremonies were of Christ to come, and when he came, they as shadows yeelded place at the presence of the body. The difference of their Sacraments and ours consisteth in cleerenes of knowledge, and continuance of tyme. They caryed the former parte of the staffe, & we the hinder ende. Christ is borne betwixt vs both, but we that come after, haue the fuller vie we, and see directly before our face, they respectiue ly and looking backe to that which they caryed and came after: and therefore more obscurely then

B iii.

we.

Of Baptisme.

we. And now because Christ is borne no more, liueth no more, dieth no more, & because all these thinges are plainely to the eye painted, & poynted to with þe finger in our Sacraments, ours are not henceforth to be changed any more, but are constant and perpetuall, and continually in all duety to be bled and enioyed till his comming again to iudge the quicke and the dead in the last day.

Of Baptisme.

The nature
of Baptisme.

Baptisme is the Sacrament of regeneration in water, wherby our sinnes are clenſed, we clad with Christ, endued with his Spirit, our names entred among the number of Christian professors

Of Baptisme.

four, in the name of the blessed
Trinitie.

Touching the institution, The institu-
tion.
whether it growe out of \bar{h} earth,
or descende from aboue, be of
men, or of God, being of all con-
fessed to be a Sacrament, and a
Sacrament being already pro-
ued to be alwayes a diuine insti-
tutio, it is needlesse to repeate or
say further therein. Yet moreo-
uer and aboue that, our Sau-
ours owne example and general
commandement, Go preach, bap- Mat. 3 15.
tize, &c. are euident warrants,
autentike, and special for proofe
herein, that it is of God.

The fourme of the action de- The forme
of the admi-
nistration.
clareth what we receiue of God,
and therewithall enformeth vs
what we owe and ought to ren-
der him againe. Through sin-
gular mercie in the name of the
Father, by like merit and name
of the Sonne, by the vertue of
B iiii. the

Of Baptisme.

the Holy Spirit, name & power thereof, we are made partakers of all the priuiledges, that may be incident to such as shall be saued in the house & Church of God. In whose lap, we are as it were newe borne, newe washed, new apparelled, made new creatures in Iesus Christ. Such is the forme, so great the force of this sacrament.

The mar-
ueilous o-
peration
of Bap-
tisme.

Luke 1.34.

Wherein yf any man vpon a farther desire to be instructed in the mysteries of his profession, muse in minde, breake forth, and say as Mary did to the Angel, How may this be, that a materiall element shoulde thus worke in spirituall things, that water touching the body should cleanse the soule, that water in y^e fountaine where it is cleaneft, harring no such operatiō, should thus change and be changed in the Church and fonte whither it is

Of Baptisme.

it is brought from his spring: are these effectes naturall. Of olde þ waters of Marah were made sweete, water in Cana, turned into wine, the riuers of Nilus into bloode: and though euery of these mutations were marueilous in the sight of the wisest eye, yet in this case there is more done. Heere and bitter water in comparison, is made exceeding sweete, sweeter then the fruite of the ripest & purest grape: yea, yet more then this is done. Cold and vsual water, is really changed, truely, and in deede turned after the maner of Sacramēts, from a common moisture, into þ de we of gods spirit, and into the bloode of the Lambe, wherein the soules of þ Saintes are washed. For although it leaue not off to be water, but remaineth as before, a visible signe, yet by the accesse of Gods worde, and the

Exod. 11. 25.

Iohn. 2. 8.

Exod. 7. 17.

Reuel. 7. 14.

Of Baptisme.

John 5.4.

the omnipotent power of his spirite, the Angell as it were descending vpon the poole in the Gospel, the change is greater, then mans wordes can expresse.

Gen. 1.2.

By similitudes framed and vttered to our capacities, sayth conceiueth conuenient instruction & sufficient comfort. Where the sunne warmeth not, water is a sterile and bare moisture, neyther can it engender anything without the heate and helpe of the spirite, that moued vpon the waters at their first creation. For as it was then, so is it still, & as it was and is so in y^e generation of things: so much more is it so in the regeneration of man. Water of it selfe cannot make a man, much lesse a Christian man. The spirite of God is sometymes sayde to enflame and purifie like fire, and in this case to regenerate in water, to cleanse
and

The proportion of the signe with the graces signified.

Of Baptisme.

and washe like water. And as
berily as cleare water clenseth
and cooleth the body: so, and as
truely, the like graces by the
bloode of Christ and his spirite,
are wrought vpon the soule, by
entrance into this bathe. wher-
in we may obserue a further si-
militude, that as in washing
pooles, when men goe into the,
they doe off their aparell, and
then enter the bath, and bathe
their bodies: so in this the olde
man is put off, Adams fig leaues
throwen aside, & then with niter
& fullers sope, nay rather with
the bloode of the sonne of God,
all our former filthe is scoured a-
way. This dissimilitude is in
this similitude, our former rags
are neuer resumed, as sinners
resume their garmentes when
they haue washed. Those plaguy
clothes that tooke stayne and
infection from sinfull Adam,
we

Of Baptisme.

we burie or we burne. The regenerate man hath done away his former generation, dyeth to sin, the gylte and dominion whereof lyeth as a dead body in the graue, and hath no more power ouer the creature which is endued with the newe man, freed from Satan, accepted into seruice and fauour in the familie of G D P, weareth the cloth of righteousnes, and is apparelled as the womā in the Reuelation with the sonne of God.

Reue. 12. 1.

Wherein notwithstanding it is expedient, still and euer to remember from what rocke we were hewen, on what stocke we grewe, what we haue lost, and what wee haue founde, howe fowle we were, howe cleane we are, that tasting howe sweete the Lord is, we may as it were, feele the difference betweene soote and sugar, see and bie w the
oddes

Of Baptisme.

addes betweene our crimson &
blood red sinnes, and the snowe
white innocencie we haue ob-
teyned in him.

To compare the state wherin
we were by creation, & then in
nature corrupted, and now by
grace and regeneration, were to
compare an innocent lyfe, a de-
serued death, & life everlasting
together, that is, Paradise,
hell, & heavenly blisse, betwixt
themselves. For our case at first
was no worse, after ward no bet-
ter, and in Christ better then e-
uer before. For as by one man Rom. 5.
came sinne, and by sinne death,
which presupposeth a former in-
nocencie, and life: so by the man
Christ, much more excellent is
the righteousnesse that is im-
puted to faith, imported by this
Sacrament, and shalbe enioyed
without end. As the first Adam,
eating of the forbidden tree, he
sustei-

Of Baptisme,

(sustaining the person of al man-
kinde) by his disobedience did set
on edge his posterities teeth: so
the second Adam trode the wine
presse alone, and yet wee his po-
steritie also drinck neuer the lesse
of his wine. And here let no man
say, I haue mixed mine owne wine,
I haue compassed these thinges
my selfe. Strength, if it leane
to presumption, is weaker then
water, and the broken reede:
and yet the strongest thinges of
man, are but meere weaknesse,
the puritie of nature, pollution,
libertie of will, thraldome, and
the merite of workes, a stayned
cloute. And then if the clothe be
so course, howe course is the list:
or if the wooll be course, can the
clothe be fine? Adam begate
Seth, and all his children in his
owne likenesse. For as the man
that is not, cannot beget him-
selfe that he may haue a being:

Prou. 9. 2.

Gen. 5. 3.

Of Baptisme.

so man being naught, can neuer
of him selfe beget any thing els,
or him selfe to bee good againe.
why thē do we presume? A puffed
of pride bloweth out the candle
that was lightened of another
at the first, and cannot kindle it
selfe the seconde time. The deb-
ter in the Gospel was not able to
make payment for the ten thou-
sand talentes, and the more in
debte in processe of time, the
more unlike to come out of debt,
albeit he sayd as the aduersaries
of the trueth saye, if his Lorde
would haue patience, he would
pay and satisfie all. The three pa-
rables in Saint Luke, tende all
to this purpose, to shewe mans
inhabilitie in euery respect, and
the Lordes exceeding mercie al-
together. The lost groat lacketh
sense, the strayed sheep witte, the
prodigall sonne wisdom. The
woman lighteth her candle, swee-
peth

Matt. 18. 24.

Luke 15.

Of Baptisme,

peth the house, seeketh diligently. The shepheard goeth out into the wilderness, and bringeth home on his shoulders. And as for the wastfull sonne, God in his prouidence disposed so, that by affliction and famine, he should be taught and constrained to returne backe, making a most true confession, that hee had sinned against heauen and his father, and was no more worthie to bee called his sonne. Had sinned, and therefore nowe onely was to stande vpon grace & pardon: had sinned against heauen, and therefore in earth vnfit and vnable to make satisfaction: had sinned against so louing a father, & therefore vnworthy the name of a sonne. Notwithstanding, while he stood yet a great waye off, his father sawe him, and had compassion, ranne, (preuented him with mercie) fell on his

Of Baptisme.

his necke and kissed him, killed the fatte calfe, put shoes on his feete, and a ring on his finger, hyred musicians, and called for the best robe, & clad him therewith that was vtterly destitute of al attyre, except such as Job speaketh of: Mine owne clothes Iob. 9. 31. defile me.

Many excellent and rich ornaments are layde together in one heape in the Prophet Ezechiel: embroydred works, bracelets, silke, silver, golde &c. and all these God bestowed on them & lay dead in their blood, whome he raised to life, circūcised with his owne hand, dyled their corruption with salte, washed their uncleannes with water, swaddled and clad them with newe & precious apparell, euen with Iosephs party coloured coate, or rather with the Queenes garment of needle worke, which yet
Ci. was

Of Baptisme.

was not of her owne making.

The olde purifyings did prefigure out, and as it were made the first draught thereof: but the water of Baptisme most lively expresseth his mercy & compassion, whose onely eye, & no mans els, tooke pitie on vs then, when we lay, not wounded, but dead & long dead in our sinnes. In this water þ little fish & humble Christian resumeth life againe, þ lay gasping & dead on the shoare before. In this water þ Scorpion loseth his venom, and can not sting. In this water, Sinne, Satan, the flesh and the worlde lye floting & drowned, as in the deluge in Genesis, and red Sea in Exodus, where Noah þ preacher of righteousness and a few with him were saued in þ Arke, which after a sorte was a figure of Baptisme. The Israelites went through on dry foot, Pharaoh

Cypr. 4. lib.
epist. 7.

1. Cor. 10. 1.
1. pet. 3. 21.

Of Baptisme.

rao and all his hoste drowned in the red sea. But for all this, this is true in the letter of these stories, and certaine in the trueth of a farther meaning, & though Noah escaped drowning, yet he was ouercome after ward with wine: though the Egyptians were ouerwhelmed al, yet there remained other enemies in & desert: neither did Israel straightwayes enter the promised land, wout further labour & fightes first had with sundry and diuers nations.

In this Sacrament, though generally iniquity be pardoned, and sinne drowned, and wee saued, yet for all this, al infirmitie is not quite abolished, wee are washed al, but our feete (such are & wayes wherin we tread) neede daily and continuall washing. The effect of Baptisme worketh not in a moment, but by litle &

Hierom. ad Ocean.
Aug. retract.
lib. 1. cap. 7.
Eph. 5. 25.
Rom. 7.

Ioh. 13. 10.

Of Baptisme.

little, as the leauen seasoneth the whole fure peckes at length. After a great sickenesse, strength is not recovered but in continuance of time: the wound is healed, but it must be skinned ouer also. When this mortalitie shall change for immortality, corruption put on incorruption, & olde Phenix be made a newe, then, & neuer till then perfectly, euery wrinkle shall be made plaine, euery spot washed, & euery teare wiped away from our face, our nakednesse couered ouer, or quite done away, and we presented blamelesse to the iudgement seat of God. In the meane time, while our dwelling is in this vale of miserie & houses of clay, it is our continuall duetie daily more and more to contende and proceed from faith to faith, from strength to strength, frō vertue to vertue, crucifying the old mā, hauing

Of Baptisme.

having still recourse to that generall graunt of pardon we obtained in Baptisme at the first, remission of sinnes in the death of Christ.

Not that this Sacrament be oftsoones repeated & reiterated againe in fact, but afresh recorded in faith, godly meditation, & humble prayer. The father doth not often begette his sonne, but the sonne remembring that hee was begottē of a louing father, bethinketh himself, considereth his duetie, increaseth in pietie, reuerent awe & obedience. Neither the seede one and the same graine is often sowed, but being once sowed in due season, it bringeth forth his fruite. The haruest of mans perfectiō is not in this worlde. The sowing which is once, and the growing time which is still, is here: full ripenesse is found els where. Imus

Anabaptistes.

August. 111.
tract. in Ioh.
vterus non
repetitur.

¶ iii.

August. de
ieiunio.
non

Of Baptisme.

nondum peruenimus: we are but in the way to heauen, going on and trauailing till we come thither, euen growing toward it, & groning after it. In þe mid way, no man spinneeth so euen a thred that neuer breaketh, treadeth so right that neuer trippeth. For besides diuers actuall sinnes, þe ineuitable sinne of concupiscēce which lusteth against the spirit, is left still as a sting in the Bee, notwithstanding his hony and diuers graces by grace receiued. The aduersaries to the trueth, in their Couent at Trent, and in their Treatise of Baptisme, woulde extenuate & make light of it, saying, it is not in any wise sinne, except it be consēted vnto. Saint James teaching what will be the ende of sinne, sayeth, that concupiscence tēpteth, draweth and entiseth to (actual and externall) sinne: and is this no sinne?

1. Decr.
y. Sess. Cat.
Tri. de. bap.
sacr.

Jacob. 1. 14.

sinne? It is the mother of sinne,
 and are not þ mother & daughter
 both of one nature? Againe the
 very name Lust carieth with it a
 kinde of consent, desire, and will
 to sinne. But suppose, that by dis-
 senting the external acte of sin-
 ning be restrained, what then?
 God considereth the hearte, and
 he with all our strength, power
 and faculties, is to be serued:
 the least faulte in any parte of
 our inward parts, is an offence
 and sinne against his Maiestie.
 But doeth consent or dissent,
 make our lustes eyther sinnes or
 no sinnes? Is not an enemy an
 enemy if he be conquered? Is
 not rebellion treason, if it be pre-
 uented? Is not sedition sedition,
 if it be repressed? Is lust no sinne
 if it be kept in? Is fire no fire, ex-
 cept it flame? What neede many
 words? Doth not the Apostle in
 expresse words, sundry times cal

concupiscence sinne, because it hindereth the good he woulde, & helpeth forward & euil he would not. They say the Apostle speaketh improperly: a wonder. He that framed the eare, made the eye, fashioned the tongue, shall he not heare, doth he not see, can he not speake as properly as the children of men? were there nothing but this, & we are taught to pray with sighes as S. Paul doth against this temptation, it were sufficient & prooofe plaine y^enough, & it is sinne. For in praying & it be not, we confesse & where it is, it shoulde not be, and so because it is, it is sinne, especially being forbidden in & Lawe. A little feeling of a good conscience, might take away all controuersie in the question, as hath bene wel declared not long since. And thou, O man, which hast a sence what sinne is, submitte thy selfe vnder

under the power of Gods hand,
 powre forth thy soule in prayse to
 so mercifull a Lorde, who hath
 forgiven the gylte of this and
 al other thine offences, who bin-
 deth them dayly in a bundell, &
 will one day drowne or dye them
 all to an other colour in þ blood
 of his sonne, whereof thy Bap-
 tisme is a sure seale.

This knowledge and confes-
 sion belongeth to al people, from
 the cleauer of the woode, to the
 Prince and counseller, from the
 Cedars of Libanus, to the Hys-
 loppe of the wall backe agayne:
 high and lowe, rich and poore,
 old and yong, one with another,
 without respect of persons, they
 are the Lordes equally. Ancient
 men must not forget who was
 hee that tooke them from their
 cradle, and caried them along in
 his armes to their gray heares. Esa. 46. 4.
 Children must learne that they
 also

The bapti-
zing of chil-
dren.

Mar. 10. 14.

Gen. 17. 12.

August. de
verb. apost.
hom. 9.

Bern. ad
Hugon. Epi.
77.


Iohn 15. 1.

also are conteyned in his cove-
nant. Iohn was sanctified in his
mothers wombe, Samuel in
his childhoode consecrated vnto
the Lorde, Children brought to
Christ that he might lay handes
on them. Bring wee then also
our children, that Christ may
blesse them in his owne institu-
tion, as of old God did & circūci-
sed infantes of eight dayes age.
Delayes may be dangerous and
are needlesse, the vsage is an an-
cient rule of fayth. It is true, &
not the lacke, but the neglecte of
the Sacrament doeth hurt: be-
ware then of contempt. Christ
baptizeth with & spirit & wth fire:
with the spirite, that is, wth spiri-
tual graces he endueth thē who
in faith & thankfulness obserue
his word, receiue his sacramēts,
are ingrafted into him, & growe
vp in him as liuely brāches in &
true vine. Againe hee baptizeth
with

Of the Supper.

with his spirite, able to discerne Luk. 3.16.
hypocrites, & with fire red hote,
readie to consume al chaffe & cor-
ruption, as both the superstitiō
of the Popishe, and also the secu-
ritie of ꝑ Anabaptist, that eyther
presume, or peruert, or any way
pollute ꝑ right vse of this his ho-
ly ordinance, which to the reue-
rent receiuer, is the bath of his
regeneration in Christ, ꝑ badge
of his profession, and the bonde
of brotherly loue in the house of Ephes. 4.3.
our God.

Of the Supper.

 He Leuits dutie was 1.Chro. 35.4
to prepare the people
to the worthy recei-
uing of the Passeo-
uer. In place whereof, hath suc-
ceeded the Sacramēt of the bo-
dy & blood of our Sauour Je-
sus Christ, with semblable, ne-
cessarie, and conuenient prepa-
ratio

Chrysost. in
1. Cor. hom.
24

1. Cor. 11. 28

ratio thereunto. For if it were a
princes sacred body, or but pur-
ple garment onely (the matter
whereof is wormes thread, & co-
lour no better then the dead fische
blood) yet were it not rashly to be
abused wth vnwashed or vncleane
handes. How much the more re-
uerent then ought y^e receiuing
of these holy mysteries of Christs
body and blood to be of all them
that know what it is to stand in
awe that they offend not: Where-
fore let a man examine himselfe,
saith y^e Apostle, & so let him eat of
this bread, & drinke of this cup.
Euen so, & therefore if not so, not
at all. Better to abstaine, then to
come together for the worse.

As the print in ware is more
fitly receiued and fully expressed,
when the ware is wrought and
warmed first: so likewise the ef-
fect of this Sacrament is more
liuely felt and seene, when wee
repayne

Of the Supper.

repayre thereunto with prepared mindes, wel instructed, and thoroughly examined.

In which examination, two poyntes chiefly are obserued, wherof the one cōcerneth faith, the other loue. f sayth, to be settled in our heartes towardes God: Loue, to be shewed to our neighbor. The latter procedeth out of the former, and both from the spirit of God. f sayth receiueth increase by hearing and prayer: O Lord increase our faith. Loue and faith iointly are stirred by and strengthened by repentance, in the worthy repaying to, & receiuing at the Lordes table. wherupon ariseth these three, as agents in this examination, assuaged faith, brotherly loue, earnest repentance.

Rom. 10. 17.
Luk. 17. 5.
Mark. 9. 24.

Faith directeth in knowledge. Loue is occupied in thankfulness to God, and good doing toward men.

Of the Supper.

men. Repentance euer in eyther amendeth what is omitted or done amisse, and craueth pardon with humble minde and full purpose, not to offend in the like againe. All which dueties (as I take) may be rightly considered according to the times, wherein eyther we are to receiue, or presently receiue, or haue receiued the Sacrament. The first is called a Preparation vnto the Supper, & second, a meditation therein, the third, a christian conuersation that must ensue thereupon.

Preparatiō.

In preparing our selues is required, & we knowe of whom, what, and in what order wee must receiue.

Of whom
we receiue
1. Sam. 1. 23.

It seemeth to be recorded as a commendation, that Anna nursed her owne sonne: in which respect among infinite others, the loue of God exceedeth all loue
wherein

Of the Supper.

wherein as he spareth no cost,
so hee vndertaketh any care,
which nice and vnnatural mo-
thers refuse to do, putting forth
their infantes to bee nursed a-
broade, without neede or cause.
Our God doeth not so, neyther
needeth he so to doe, his breasts
are neither sore, nor drye at any
time. Of his owne good will he
begat vs againe in baptisme, &
so will he stil feede and bring vs
vp to a full age, & perfect growth
in Christ. Sufficient or abun-
dant provision for y^e house, him-
selfe in his wisdomte hath pro-
vided, y^e holy spirite being stew-
ard of all, and as it were distri-
buter and caruer at the board.

Plutar. de in-
sticu. lib.

Isai. 49. 15.

And to come to the seconde
poynt, what we receiue. The
meate of this table, is the very
death of Christ, the Lambe of
God, that taketh away y^e sinnes
of the world. The story and insti-
tution

What we
receiue.

Of the Supper.

Matt. 26. 26.
Mark. 14. 22
Luk. 22. 19.

1. Cor. 11. 23

Gal. 1. 8.

tution whereof, is recorded by three Euangelistes, and againe commented vpon by the holy ghost at large in the former Epistle of S. Paul to the Corinthians: where the Apostle beginneth the matter with a faithful saying, That which I haue receiued of the Lorde, I haue deliuered you. For otherwise, if he came with offers of his own deuising, himselfe taught the Galathians what his entertainment ought to be: Let him be accursed, though he were an Angell of God from heauen.

The Lord Iesus, that night þ he was betrayed, tooke bread: and when he had giuen thanks, he brake, and sayde, Take, eate, this is my bodie which is broken for you: this doe in remembrance of me. In like maner the cup, &c. For as often as ye shall eate this bread and drinke this cup, ye shewe
the

Of the Supper

the Lordes death till he come againe, wherein wee see evidently what Christ did, & also in due tie what we must do. In the visible signes which he tooke, of bread that he brake, wine that he powred forth, and in deliue-
ring the both to be taken, eaten and drinke, he manifestly declared two things: the one, that he would immediately make an oblation for the redemption of mankinde vpon the altar of the crosse: the other that for ever he would be the everlasting foode of their soules, his body to be the bread of life, his precious blood to be their comfortable drinke, & Physicke of immortalitie, and preseruatiue against all euill. The sacrifice & oblation he intended, is plaine by these words, Which is broken, which is shed for many for remission of sinnes. Euen is broke and shed, because the houre wherein

Ignat. epist.
ad Eph.

Mat. 26. 28.

Di.

he

Of the Supper.

He should be betrayed and suffer,
drew nigh and was at hande.
That he would be their foode, is
proued cleerely, in that hee com-
maunded to take, & eate, this is my
body. Nowe by the way, out of
these two notes, may be noted
two forcible reasons, against the
sacrifice pretended in the masse.

They are lately delighted w
motiues and demandes, may I
aske them this question? Doe
they thinke a sinfull priest can do
more at his masse, then the some
of God did at his supper? I hope
they will not prefer a meere man
before Christ God and man, the
Saviour of the worlde. And if
so, then may they see their priest
can make no sacrifice: for Christ
himselſe when he sate at boorde
with his disciples, made none,
but declared what he meante to
make. For and if he had so done
Thursday at night, what need
ded

Of the Supper.

ded he the to haue suffered & fry-
day at noone: againe, he willet
vs to take and eate, and feede on
him. He offreth himselfe to be re-
ceiued of vs, not to be offered by
vs to his father. That was his
owne proper and personall dire-
ty. But to leaue to speake hereof,
our deuotie is with thankfulness
to feede on the food he offreth vs,
euert to eate and drinke him, to
partake his blessed body and pre-
cious blood. whererein, notwith-
standing to mistake and mangle
the signes, and the things signi-
fied confusedly without differēce,
were as Aug. sayth, a miserable
thralldome to the very soule of a
Christian man. Christes wordes
be plaine. He tooke bread, after
thanks giuen he brake & gaue
bread: for what he toke, he brake,
and what he brake, he gaue, and
therefore he gaue bread. For the
Apostle saith he brake bread, and

De doct.
Chr.

Of the Supper.

John 10. 15.

that he calleth his body, and so concerning the cuppe: for after a sort, to speake of one, is to speake of both. Marie tooke Christ to haue bene a Cardiner, but þe aduersaries take a portion of bread to be Christ. The true professors say and beleue, that this saying of the Lorde, This bread is my body, hath a spirituall and Sacramental meaning, & other wise to auouch, þe a piece of bread (for þe it is bread, is proued) or els which is all one, þe the shewe of bread is literally very Christ, is a monstrous kinde of speaking, utterly impossible, & altogether blasphemous. for if bread, or the shewe of bread, or that which was bread, be called Christ properly, and without figure of speache: without all controuersie, as properly and as truly (but there is no shewe of trueth in so grosse errors) bread was borne of the virgin Marie, bread

Of the Supper.

bread was crucified on the crosse,
bread that iudge the quicke and
dead, and a piece or a fancie of
bread is the Saviour of the
worlde, the sonne of God, the se-
conde person in Trinitie, God
himselfe, & the Lord of life. In ef-
fect so strangely, haue our vnna-
tural countrey men writtē and
one more fondly then the rest, di-
recting an Epistle dedicatorie to
his Lorde and God, vnder the
formes of bread and wine in the
Sacrament. Thus it fareth w
these men by the rust iudgement
of the Almighty God, who haue
giuen him ouer, & he them, that
because they woulde not beleue
the trueth, they shoulde still be-
leue lyes without ende, charn-
ing the glorie of the immortall
God, into the similitude of cor-
rupt creatures, besides all sense,
reason, and congruence of sayth.
Thyrostome, writing vpon La-

Sand. in his
Manhu.

Of the Supper.

Gene. 31. 30.
D. Har. confuta. of the Ap. pag. 94. Pointz in his Testi. cap. 3. Brist. Mot. 26.
Bish. Cran. to Winch. and Bish. Jewel to Hard. &c.
 hang complaint, where he saith to Jacob, Why hast thou stolen my gods? what, saith that father, what perfect folly is this? Are thy gods such, as they may be stolen? or art thou not ashamed in so saying? Semblably, what a Christ haue y^e aduersaries made and imagined? is Christ made of bread? ground with teeth, consumed wth the bitte of mouth, and stolen away sometime of the self mouse? or are they not ashamed of these carnal & fleshly more the Capernaitical grosse dreames, & profite nothing? nay rather dread they not in hearte & soule, to say as they haue sayde to the cake in the Priests hands, Thou art my maker, and to the wine in the chalice, Thou art my Lord and my God, by thee alone and nothing else, I hope to be saued. The iust confutatiō of which strange speeches, hath bin vnder taken & discharged of most excel

lent learned me, in our English
tongue. My purpose is onely in
a worde, to giue warning to
simple of this myre, wherein they
see those drunken men, seruants
to their owne demises, thus to
wallowe, plunge, and tumble
themselves vp and downe.

There are others, who albeif
they are not so farre gone out of
the way, yet they treade not the
true hie way, in euery respecte.
As they confesse Christ to be in
heauen, and yet they worshippe
not heauen, but Christ, sitting
there at the right hand of his fa-
ther: so ouer much resting vpon
the bare letter of the words, they
suppose onely a conioyned pre-
sence in the bread, and no more.
They go no further, neither doe
they adore the bread, thogh they
thinke Christ consubstantially
to be therein. When they are br-
ged with the vndouted article of
the

the Creed, whereby we beleeue
 ascension of our Saviour, some
 of the reple, & Christ being God,
 may be euery where. Others al-
 together absurdly say, heauen it
 selfe is euery where. were it not
 but that somewhat might bee
 learned, belōging necessarily to
 this treatise by & way, it were a
 folly to refute follies. verely as
 Christ is perfect God, so is hee
 perfect man, & the properties of
 both natures entire in one per-
 son. we may not build his deity,
 & destroy his humanity. who ac-
 cording to his manhood, is gone
 from & earth, taken vp to his fa-
 ther, ascended on hie, sitteth and
 maketh intercession there: the
 heauens must conteine him, till
 the last tymes, and then & thence
 we look for his comming again.
 Neither can all this be a meere
 supposed vanishing out of sight,
 but a locall departure: because
 the

Of the Supper.

the place is set downe whence he
went, and whither he ascended,
and that he shall come againe. I
leauē the worlde and goe to the fa- Ioh. 16. 28.
ther, and he shall so come againe Act. 1. 11.
from heauen. And here to dreame
y^e heauen is euery where, were a
madnesse. For then Christ had
bene in heauen before already, &
so what needed he to departe and
ascende and goe hence? and if
earth were heauen, the wicked
and earthely minded men were
most in heauen. And not onely
they but y^e very damned spirits
in hell were in heauen also: for
hell is some where, and they say
heauen is euery where. And the
where were that great Chaos,
that is spoken of in the Gospel, Luk. 16. 23.
betwixt Abrahams toyes in hea- 26.
uen aboue, and the riche mans
torments in hel beneath: There
is a kinde of spirite which is not
driven away but with prayer &
fasting,

Of the Supper.

fasting, to the end to praye more earnestly, the Lorde if it be his will, ende all quarels, especially about this sacrament of vnitie, open the eyes of all those who euer they be, & seeke vaine shittes and fond deuises, to the end onely to exlude one conuenient & v-
sual figure, which necessarily goeth wth the nature of a sacramēt, & agreeth wth the canons of christian beleefe, & wthout the which our beleefe concerning the person of Christ, can neuer stande. For if hee be perfect man (as we beleewe) like to his brethren in all thinges, sinne excepted, being but one man, hee can bee but in one place at one tyme. The want of sinne doth not extende a bodye to pluralities of places: for then euery man, as hee hath lesse or more sinne, shoulde bee straightwaye in fewer & moe places accordingly. But these thinges in
sight

Heb. 4. 17.

Of the Supper.

light are but vanities. wherfore Christ according to his humanitie, is and must bee in one place at once, and no moe, and that is in heauen.

Nowe then in earth, what do wee receiue, while wee receiue y^e Sacrament: certainly Christ Iesus, the land and the fruite, Christ and the vertues of his life and death, and of what euer hee did. But he is in heauen, and we in earth, and y^e distance is great. Faith hath an eye, an hande & a wing, wherby it pearceth, reacheth and flyeth vp to heauen it selfe. To sayth, thinges absent are present, thinges distant are conioyned, thinges secret are open, vnseene are visibler, impossible are easy. As berely as bread doth serue for the strength of the body, and wine for the comforte thereof: so and as certainly to y^e inwarde man in sayth, Christ is bread

Of the Supper.

bread to the soule, and wine to þ
minde, and we mystically made
one in him, and hee with vs,
dwell in him, and hee in vs,
feede on him, and he our spiritu-
all foode. And this is that which
we receiue at his boarde. I con-
fesse, our knowledge is in parte,
and therefore our speach is im-
perfect. Those harder partes of
the Lambe that could not be ea-
ten, were consumed with fire:
euen so, if there be any thing (as
I graunt to me there is) which
wordes cannot expresse, a godly
mans faith may better compre-
hend, and in heart conceiue, the
I vtter. It is not bare bread & a
sip of wine (as scorner's speake)
that we receiue, but truely, & in
deed very Christ. And wheras it
is so, let vs go on & see how such
a ghest ought to be entertained.

Prepare the chamber of thy
soule, sweepe the house of thy cō-
science,

we
rist
ght to
recei-

Of the Supper

science, yeeld by the keyes of thy heart, prostrate thy selfe in humilitie, open wide the gates of faith, that the king of glory may enter therein.

The aduersary whetteth his teeth, openeth his mouth, maketh ready his belly & he might chewe and swallow by his maker. Meate for the belly, & the belly for meate, and the Lord shall destroy them both. O my brethren, who euer you are, this heauenly foode is not Let vs eate and drinke, and to morrowe we shall dye. Here is neither benison for Isahac, nor a Kid for Tobi, nor Quailles in the desert, nor wine in boules, nor wine in flagons. who euer eateth of this celestial Hanna, & drinketh of this spiritual rocke which is Christ, shal not only walke in strength of it forty dayes and forty nights as the Prophet did, but shal liue
for

Berengarius
his recantation.

1. Cor. 6. 11.

Of the Supper.

for euer with God.

Faith.

Wherefore the wicked and ungodly, haue no part nor portion therein. They eate the bread of the Lorde, but not the Lorde the bread of life, because they want the hand of faith to receiue him. He that eateth Christ, shall liue by the meanes of Christ: but the life of the wicked is no life, & in their death is eternal damnation.

The aduersaries care little what Jewels they cast to swine, what uncleane beastes they driue into the Lordes pastures, howe fine manchet they throwe to very dogges. There is no communicating of Christ, but in the true communion of Christ. One head is head but of one body: and though it giueth some heate by meanes of the heart to a rotten member that is not yet cut off, yet it giueth life only to the sound partes. The chaffe
and

Of the Supper.

and huske of corne receiueth a kind of humour, but the fat and heart of the seede onely nourisheth the wheate, and not the chaffe. The bare name of Christianitie, the barke and letter of the word, the outward elements of the Sacrament, are after a sort in common to all: but true Christianitie, a good vnderstanding, and the inward grace of these thinges, are proper to the godly, and to none other. The humor þ the wicked receiue fro the roote, serueth to encrease a great deale more chaffe, and the chaffe to nourish a bigger fire, þ is due for a greater quantitie thereof. If it were otherwise, howe easely might the Apostle be answered, and howe soone put to silence, when he asketh what part a communion, meaning a good societie, is there betweene the faithfull and the infidels?

2 Cor. 6. 15

Of the Supper.

fidets: Forsooth they haue a fellowship in the participation of Christ in the Sacrament. No, the spirit of God suffreth no re-
plye.

The Communion in this supper is two folde. In respect of the giuer, and the duetie of the receiuers, toward him alone and amongst themselves onely. The gift of communicating him, is offered by grace: for who euer gaue him first, that it may be giuen him againe. And he is receiued by faith: send forth thy faith, & thou hast taken holde on him. The communitie which is betwixt & receiuers themselves, is by charitie & loue. Loue seeketh not his owne, and that is loue in deede, which is betwixt brethren then when a man loueth another, either because Christ is in him, or to the ende Christ may be in him. And this is a necessary

Cytil, lib. 4.
cap. 17. in
Iohn.

Loue.

August. de
temp. ser.
336.

Of the Supper.

cessary point, which must also
be brought to the worthy recei-
uing of Christ. Some are pale
with fasting, and blewe with
enuie, tame their body as it
were a wilde horse, and ride out
of the way whē they haue done.
When you come together, there
are dissentions among you, sayth
S. Paul to the Corinthians,
euery man maketh his supper, be-
fore he come to the Lords Supper,
no man tatieth one for another.
Ye haue made a priuate matter
of the publike liturgie & church
duetie. what shall I say? shall I
praise you? in this I praise you
not. And his not praying thē,
was a marueilous dispraise.
The rich disdained the poore,
the poore enuied the rich, the
head would not direct the foote,
one member was at variance
with an other, and yet euery
member hath an interest in
Ci. the

Of the Supper.

the next, & so the last and euery
one eche in another, and altoge-
ther among them selues. The
candle must not hide it selfe vn-
der a bushel, nor flash in another
mans eies, being proud that one
hath lighted it, and litle conside-
ring that it self might be burnt
or put out, and an other lighted
in his roome. Vessels conteine
water not for them selues, but
for others, & if they refuse their
duetie, though they are full, they
may be emptied. There is a more
excellent way, if men did walke
therein, and if euery mā woulde
cary his brothers burden. The
elme vnderproppeth the vine, &
the vine is without prickes, and
hurteth not, but is an ornament
to the elme. The foot beareth the
head and body, & the head gui-
deth them both. Shall an He-
brewe wound an Hebrewe, the
fathers sonne his brother and
the

the sonne of his mother, the ser-
uant his fellowe? The worlde
that is wout, hateth vs ynough,
though we be are within, hate
not our selues. The God of loue
enflame our coldenesse in chari-
tie, mollifie our hard and cruell
hearts, qualifie and soften all
rough and breuen wayes and
dealing. Why? are we not bre-
thren of the same parent, of God
in his Church? subiectes of one
King the Lorde? and vnder one
Queene a gracious Lady? are
we not coutrymen and fellowes
in one familie? haue we not the
same hope and spirite? haue wee
not the same enemies, friendes,
saith and the foode of saith, the
word and Sacraments? Come-
lius Tacitus reporteth that the
olde Britons were easely con-
quered, because they vsed no cō-
sultation nor common consent
in matters. The Madianites
Eii. killed

Cor. Tacit.
in vita lul.
Agric.

killeth one an other. Josias
fought an vnecessary battell, &
dyled in the field. It is good to be
wise and patient, wise and con-
stant, patient & silent in trifles,
when a man shall but digge in
the fire, & the sparkles flie in his
face and no good done. Other-
wise if a venomous spider come
in the way, who will not set foot
vpon it? If the cause be the
Lordes, and the quarell good, &
thy calling according, it is good
fighting these battels. Striue
for the trueth for life, defende iu-
stice vnto death. In this case the
white liuered souldier that fea-
reth a frost shall be couered with
snow. If euery heare were a life,
and euery life a thousand liues,
beter them all for him that gaue
them all. But againe in 5 dayes
of peace, where peace may be re-
deemed with lesse a doe, what
wise man woulde be hanged in
the

Eccle. 4. 2.

Of the Supper.

heare of his own fancie, or fal as
Saul did vpon his owne sword.
He that loueth daunger, shal pe-
rish in trouble and no man pitie
him, and the meeke shall possesse
the earth.

A gentlewoman of Lacede- Plutar. con-
tra Colo.
monia, and Diotorus his wife
did alwayes fall out at the table
and varie, because the one loued
oyle, and the other butter, and
yet the qualities of butter and
oyle were not much diuerse.

Charitie doeth couer malice,
enmie and hatred doeth vncouer
as the boysterous Northwinde
all imperfections, and natural-
ly men are giuen to prie in at o-
ther mens windowes, to beate
dust of their coates, & find moles
in their eyes. But Saint Paul
saith, Let euery man proue him-
selfe and not other men, and so
let him come to this Sacramēt.
When Christ foretolde that one

Of the Supper.

Mar. 14. 19.

Mat. 7. 4.

of his disciples shoulde betray him, euery one of them began to aske him, Is it I? not is it he or he, but euery one was desirous to proue him selfe and know, whether it were he, Is it I? they were not like him that saide, Brother suffer me to take forth the mote out of thine eye. And doe we call them brethre, whose good name we seeke to take from them in obiecting mores and faultes? A mote is a litle fault, and a beame is a great faulte, and neither great nor litle should be suffered, especially in the eye. Yet euery man is not a fit Physitian, the eye is a tender parte, and maye as soone take hurt as good, if there be not great discretion taken. Let the publike minister proue all, and the priuate man proue him selfe, and so in fayth and loue let vs all in one repaire to the Sacrament of vnitie
which

Of the Supper.

which as goates milke shoulde
breahe and mollifie the stonie
hearts of men, as rayne alaieth
great windes, & as Dauids mu-
sicke asswaged Sauls melācho-
lie and euill spirite. And yet
when all this is done, the best
men are men still, and the best
earth is earth euer, and will
beare nettles and brambles and
prickes. flesh is fraile in faith,
blood imperfect in loue, seetheth
and boyleth with a litle fire and
vpon a small occasion, & there-
fore repentance alwayes in ey-
ther is most requisite, which ac-
companying with faith her mo-
ther, and loue her sister, war-
meth and cherisheth them both,
who otherwise ware wanne
and colde and loose their force.

¶ If any man deeme Christes
death vninsufficiēt, suppose his sa-
crifice needeth reuuing, imagi-
neth any other intercessours re-

¶iiii.

quisite

Plin lib. 20.
proc. & lib.
37. cap. 4.

Repentance.

Of the Supper.

quisite, doubteth of his kingdō,
beleueth not his word, these are
great wants of faith, and he ne-
uer proued himselfe, that cometh
with this minde to the Lordes
boorde, where these thinges are
or should be felt & fed vpon. Here
Repentance is requisite to helpe
fayth. Againe, if any man haue
any thing against his brother,
or his brother against him, let
him go first and be reconciled be-
fore he eate and drinke the Sa-
cramente, which is of vnitie in
Christ Iesus. Thus examining
his conscience as before, and ac-
knowledging his sinnes in his
sight, aske pardon with sighes &
teares, because he eyther distru-
sted, or disobeyed, and so displea-
sed so gracious a God, so merci-
full a father, so perfect a Savi-
our, that had commanded him-
selfe to be beleued vpon, & our
selues of our selues to be beloued
in

Of the Supper.

in him one of another.

There is neuer a threede in Papistrie but is stayned. They haue neither perfect faith which they deuide betwene God & his creatures, nor true loue (which wanteth the bonde of loue, true faith) nor due repentance haue they. ffor al their repentāce standeth in whispering in a Priestes eare, or abstepning from the moderate vse of certaine meates, in which they put a satisfaction: as if God were pleased & sinne done away with the eating of fish and not of fleshe, or the not blage of o-
ther his creatures reuerently w
thanks giuing. 1. Tim. 4. 3.

But in deed the sowre herbes wherwith we must eat his pas-
seouer, are a penitent hearte, a broken and contrite spirite, be-
cause foolish flesh laboureth and merieth it selfe in sinfull wayes,
and doeth estsoones offende in
thought,

Of the Supper.

thought, worde, & deede, against his diuine maiestie. And this if we do, crauing pardon for al our sinnes and misdoings, no doubt hee will consider our sighes, receiue our prayers, forgive our sinnes, accept vs for iust, account vs for his own, & make vs meete partakers of his heauenly table.

Meditatio

Pro. 23. 1.

Being thus prepared, instructed in fayth, enflamed in loue, & after a sort repaired by repētāce, þ̄ maist present thy self before the Lord. wherin (as þ̄ wisemā wil leth in an other case) meditate againe and againe what is set before thee, least thy table bee thy snare, thy meate thy bane, thine own knife cut thine own throte. Bread which is þ̄ staffe of strength to man, wil choke þ̄ Hawke. The faithfull, charitable and repentant soule partaketh saluation, the vnworthie receiuer eateth & drinketh his owne damnation:
even

Of the Supper.

euē as the Babylonian dragon
brake asunder as soone as he recei
ued þ̄ balles þ̄ Daniel put into
his mouth, as þ̄ story reporteth.

Wherfore þ̄ godly man & child
of God, ponder with thy selfe,
enter into thy conscience, let cō
uenient thoughtes & meditati
ons occupy & possesse thy inward
partes. And that thou mayest so
do, remēber what þ̄ art a doing,
what worke thou hast in hande.

Doe this in remembrance of
Christ, feede on him in thy soule
with thanks, & set forth (liuely)
his death wth praise. Pharaohs
butler forgate Joseph, þ̄ vnclean
hog neuer loketh vp to him that
beateth downe the masse from þ̄
tree. Lift vp your heartes, wee
lift them vp vnto the Lord. They
are the wordes of the church ser
uice, godly wordes. It is meete &
right so to doe, and our bounden
duetie that we should at al times
reco^rde

Plutar. in vi
ta Numæ,
Hoc Age.

Gen. 40. 23

Of the Supper.

recorde his goodnesse, but especially at the time of this action, to shewe forth his death till his comming againe, & agnize our sinnes, which being the cause of his dying plucked þe sonne of God out from þe bosome of the father to be crucified on earth, of, amōg, and for sinfull men.

The maymes wee receiued in Adam & remaine yet in vs, are three. Sinne, Ignorance, Weaknesse. The remedies whereof we finde in Christ, the Physition of our soules. Medicus est minister naturæ: that which is wanting by nature, is supplied by grace.

Christ is a Priest to cleanse our sinnes, a Prophet to instruct our rudenesse, & a King to conquere our enemies. But his Priestthoode and his sacrifice we chiefly celebrate in this Sacrament, which also may be and is termed therfore a Sacrifice, not
of

of Christ, but to Christ in remembrance of his, & sacrifice of praise, the calues of our lippes, the incense of thanks giuing: and this Leuites fire should neuer go out, and in the present, flame all abroad. Wherein we beleue in heart, & confesse with mouth, that Iesus Christ came into the world to saue sinners, being perfite God, was made perfite man. Man, & he might die: God, & in dying, he might satisfie for mankind: for because & the flesh alone profiteth nothing, his manhood was not sufficient, except also he had bene very God. Wherefore God, even our God so exceeding-ly loued the world, that he gaue his onely begotten sonne (and therefore he also naturaly God, the sonne like the father) to bee the ransome for the sinnes of the world. The chastisement of our peace was vpon him, the peace
ours,

ours, the chastisement his, all
sufficient for all the sinnes both
of body and soule of all sinners.

The grieuousnes and bitter-
nes of which cup may be conside-
red, in that our Saviour after a
sort tasted thereof, and it tasted
bitter: put forth his hand to take
it, pulled it in againe, & began
to tremble: his very soule was
sorrowful, praied earnestly, went
out and prayed againe, that if it
were possible, it might passe o-
uer, needed an Angell for com-
fort, sweet water & drops of blood.

If there were nothing herein
but an vsuall death, woulde
Christ thus haue bene afflicted?
The heathē haue suffred more, &
with more pacience apparant:
therfore there must be, and was
more in it, and yet he is not come
to the bitternes in the bottom of
the cup. Those former agonies
were but hony in comparison of
the

the conflict with Sathan which followed, and the wrath of his father which ensued, when all sinnes, as heavy as hell, & more then the starres of heauen, or the sand of the sea were layed in one vpon him, and he for them made a curse and execration, the iust executed for the vniust, one for all.

Iſa. 53. 8.

A childe is borne to vs, and giuen vnto vs, and liued for vs. This might comfort Ierusalem at the heart: but the end & perfection of our ioy, and his sorowe, was his death on crosse, wherein consisteth the thankfull meditation I speake of, holpen by breaking of the bread, and the powring forth of the wine before our sight: wherein the default of our aduersaries appeareth greatly, that debarreth the people of so great an helpe. For be it that perfect Christ be communi-

Of the Supper.

communicated in the bread, yet
in the wine significantly is resem-
bled his bloodshedding most. And
howe dare they alter the Lordes
institution? Als he tooke bread,
euen so he tooke the cup: then if
bread be requisite, so is þe cup al-
so. ffor as he tooke the one, so he
tooke the other. Echius woulde
proue his halfe communion out of
his Paternoster: giue vs this day our
daily bread. A begger is neuer out
of his way. what scripture will
not serue for any purpose, if þe do
for his? Saint Paul teacheth
what the Lorde did, and what þe
Corinthians should do till Christ
his comming in the cloudes, hee
meaneth what al posteritie was
to do. ffor those Corinthians are
gone the way of all fleshe, & their
church rased. He telleth them, &
in them vs: Other thinges at his
comming he would dispose of (as
of indifferent circūstances.) But
for

¶ *ut ut*

Eckius in
ench.

Of the Supper.

for the lawfull and inuiolable b
sage of the Sacrament in both
kinds, he deliuered as he had re-
ceiued,

Dauid slewe the Gyant with
one stone, but he toke more then
one out of the brook. Christ is re-
ceiued in his word, by his spirit,
in baptisme, sacramentally in ei-
ther, or rather in both the signes
of the Supper ioyntly taken as
he ordeyned. So sufficiently and
abundantly hath e Lord provi-
ded for his household, bread made
of many graynes, and also wine
of many grapes, e answerably
we being many, may bee one in
him and hee in vs, expecting the
accomplishment of our ioy to the
full, no more in signes & figures
in earth, but apparantly to eate
and drinke at Christes table w
him in the kingdome of heauen,
where we shal sit on seates & iudge Luke. 13. 30
the twelue tribes of Israel, Amen.

f.i.

There

Of the Supper.

Conuer-
sation.

There are certaine kindes both of byrdes and beastes, whose meate wil not tarie wth them, but palleth quickly away recto intestino. Such beastes neuer che^w the cud. And some men not vnlike or worse then beastes, meditate litle of whom they were begotten and fed, what they feede on or in what sorte, much lesse doth the meat digest wth them to make the strōg men in Christ, as if Sara were their mother, & Agar their nurse, or as if they were nursed wth milke & weaned wth poyson, and the meate naught, and woulde not proue wth them, so doe they liue. In comming to the Service & Sacramentes, eyther for company or custome sake, they looke one way wth the godly, but in their conuersation, they row another way, and shewe in their deedes, of what felowship they are. They palle

passe through the redde sea, but
 murmure in the wildernes, nay
 even at the redde sea offend they
 God. In pretence somewhat they
 are, but inwardly nothing, and
 in fact naught. Their windows
 be not scued as Salomōs were,
 to giue a full light into þ house
 to their owne heartes, in hy-
 pocrisie some what is shewed, the
 window wide enough outward-
 ly. Fayth, Loue, Repentance, to
 sight are set forth, in performāce
 euery one is for him selfe; nei-
 ther thankfull to God, neyther
 charitable to his neighbor, and
 both without remorse. These
 thinges ought not to be so, this
 Passeouer would not be so eaten,
 our loynes so soone bngirded, &
 our staues throwen away, the
 water of Baptisme trampled on,
 the bread and wine, or the body
 and blood of Christ thus receiued
 all in vaine. Were it that the

Of the Supper.

traughtye liuer could bee a good
beleuer for the time, or werelt, þ
as water he might be whote im-
mediately before and at þ action
of receiuing, yet if when the fire
is remoued, the cold qualities re-
turne againe, what awayleth þ
former heate: A cole is red while
it is in the fire: when the fire is
out, his blacke and naturall co-
lour returneth by & by againe,
and then light it againe, and it
seemeth red againe, but yet in þ
ende it consumeth to ashes. The
bone that is often set in ioynte,
will hardly be wel ioyned often.
Let no man presume of sinning,
nor yet despaire of mercie. The
Sacraments, as they are seales
of mercy, so are they also bondes
of obedience: & as God will per-
fourme on his part al, so must we
endeuour to shew our selus due-
tiful in al good works. Wherun-
to to perswade, if there were no-
thing

August de
tem. Ser. 58.

Of the Supper.

things els but this, this may suffice: that because Christ our Pas-
seouer is offered by, we keepe an 1. Cor. 5.
holy feast vnto the Lorde, not in
the leauen of wickednes, but in
the sweete bread of a sincere con-
science, and byright conuersatio
in Christ Iesu.

A prayer vpon considera- tion generally of the Sacra- ments.



Almightie God &
most merciful Fa-
ther, who of thy te-
der kindnesse, hast
chosen thine elect
to euerlasting saluation before
all times, and in due time hast
called them to the knowledge of
thy good will, reueiled in thy
word, & sealed with the Sacra-
ments

If iii.

Prayers.

ments of thine own ordaining,
we thy humble seruants, and by
mercie in Christ thine adopted
sonnes, pray thy fatherly good-
nes to make vs meete partakers
of these & al other thy benefits so
largely euer more bestowed and
powred vpon vs.

Let vs not (O Lorde) neither
detaine þ trueth of thy word in þ
vnrighteousnes of a sinfull life:
neither suffer vs (deare Father)
to receiue þ pledges of thy endles
loue in baine, but to the endes
that thou hast appointed them.

Wherefore graunt vs thy hea-
uenly grace, that we thy chosen
people may vse thy holy ordinā-
ces to most holy purposes: name-
ly, to the further increase of our
weake faith, to the comfort of
our wan hope, to the enflaming
of our colde and frozen charitie
in these hard and euill dayes, to
the dutifull and thankfull set-
ting

Prayers.

ting forth of the glory of thy holy name, Amen.

*A prayer to be saide with
meditation of our
Baptisme.*

Merciful father, we miserable and sinfull men feeble within our selues, and therefore are forced to breake forth & cōfesse, & in our flesh dwelleth no good thing.

O Lorde, thou lookest downe from heauen, and beholdest the sonnes of men and their sinnes, they are infinitely great, and in number mo then the heares of our head or the starres of heauē: they can not be hidden.

Our children gather stiches, our fathers kindle the fire, our mothers kneade dough to make cakes to serue other gods. There

Prayers.

is not one that doth good, no not one. We are all borne in sinne, conceived in iniquity, and the whole race of our life is naturally naught. We are not able to dreame of a good thought, and when we haue done all þ we can doe, or if we could do al þ we are commaunded, yet were we vnprofitable seruants, and therefore we appeale from thy iustice, (O most iust God) to thy mercie seate, and throne of grace: for we feare nothing more then the examination of our drössly workes.

O Lord, wash thou vs that we may be white, for in our selues we are altogether blacke, purge vs that we may be cleane, sanctifie vs that we may be holy, circumcise our eares and heartes and other partes, seare our polluted lippes with the cole of thy spirit, & create a new heart win vs, this olde heart of ours will not

Prayers.

not serue, wash vs more & more,
and we shalbe cleane.

This thou hast promised in
thy word (O gracious God) and
in the Sacrament of our new
birth is this now fully set forth
and sealed: wherefore with con-
fidence wee appeare before thee
in prayer, not trusting in our
owne merites, which are not,
but in thy manifolde and end-
lesse mercies, which as a great
and pure streame of water shall
make vs whiter then the snow,
and clearer then the Christall
glasse.

O Lorde haue mercie vpon
vs according to thy great mercy,
put away our iniquities, par-
don our offences, cancell the bill
of debt, quench þe flames of lust,
plucke out the sting of sinne,
mortifie our flesh more & more,
kill and burie the olde man,
bruiſe the serpents head, drowne
the

Prayers.

the spirituall Pharao, and all Egypt, that we in a good time may bee presented perfectly blamelesse in thy sight, through Christ our Lord, Amen.

A prayer to be said immediately before the receiuing the holy Communion.



Almightie GOD, who in thy eternal wisdom hast built thee an house, and heuen out the pillars thereof: chosen a Church which shall not faile, killed thy bittayles, mixed thy wine, prepared a Table, & hast sent forth thy ministers to cry in the open streetes, and to invite vnto this feast in thy worde and Gospell: and yet hast denounced that the scornefull, the wicked and the wilfull sinner shall haue no part

Prayers.

nor portion with thee, graunt vs grace (O Lord) that we may effectually heare, and willingly followe the voyce of thy calling, and that the seede of thy worde, being shed in to our eares, may take deepe roote in our heartes, and bring forth fruit accordingly in a godly conuersation.

And whereas not only by thy worde, but by thy Sacraments also we are fed at thy hande, and specially in the Supper of thy Sonne our Lorde his institution, we craue the assistance of thy holy spirite, worthily to prepare vs for the receiuing of so heauēly a banquet.

Otherwise, who or what are we to entertaine, or to be entertained in this manner? we are unworthy the least of thy mercies, much lesse are we worthe that the heire of all should enter vnder the roose of our soule, or
that

Prayers.

that our vncleane feete shoulde
once step within thy courts, and
yet thou hast commaunded we
shoulde repaire to thy Temple,
and receiue at thy table.

Wherefore (good Lorde) pre-
pare thou vs aright that wee
may bee prepared, dwell in vs
þ̄ we may dwell in thee, knocke
at the gates of our heartes that
we may opē vnto thee, sup with
vs, that we may sup with thee,
encrease our faith and loue to-
ward thee, and in thee towarde
our neighbours. And albeit we
offend often, & fall many times,
yet stay thou vs by thy mercifull
hand that we neuer fall away.
Finally, strengthen our weak-
nes with thy everlasting foode,
neither looke vpon our imper-
fections, but on the perfectnesse
of thy sonnes oblation, in whose
name we pray, that thou endue
vs euer with an humble and a
contrite

Prayers.

contrite spirite for all our sinnes
past, & with a constant purpose
alwaies hereafter vnfainedly to
serue and please thee in newnes
of life to our liues ende, through
Jesus Christ our Lord, Amen.

A thanks giuing vpon
the receiuing of the holy
Communion.

My soule praise thou
the Lorde, and all
the powers with-
in me praise his ho-
ly name.

My heauie soule awake,
praise the Lorde, forget not his
benefites, shewe not thy selfe an
vnthankefull thistle being wa-
tered with so many graces.

He fashioned the roūd world, &
all þ is therein, yea with a more
speciall care he guideth the feete
of

Prayers,

of his Saintes.

He clotheth the lilies of the field, and feedeth the birdes of the ayre, but he apparelleth his chosen with the cloth of righteousness in the familie of his Sonne, and feedeth them with the bread of life.

In him we are, and are regenerate, by him wee liue and are fed at his owne table, in him, & by his spirit we moue w al godly motions, and this comforte no man can take from vs.

All good giftes descend from aboue, and the prayse of all is due to thee (O Lord) even as the waters isshue from the sea, and to þ sea retorne againe.

O then what shall we render vnto our louing God, for all his kindnes: he hath not spared his onely begotten sonne to þ death the death of the Crosse, for our sakes.

Thou

Pray

Thou O Lord art not pleased
with mans inventions : onely
thou hast willed that wee bee a
thankfull people , and that wee
continue a freshe and gratefull
remembrance of thy goodnes for
euer.

The calues of our lippes , the
incense of prayer and thy sacrifice
of prayse thou wilt accept.

Wherefore (O my soule) praise
the Lord, set forth thy Saviours
death, remeber his passion, shew
not thy selfe unkinde , feede on
him in thy heart, and be thank-
ful, in a full assurance of all his
mercies in Jesus Christ. Amen.

FINIS.

Imprinted at London by
Christopher Barker, Printer
to the Queenes most excel-
lent Maiestie.

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petunt. Cōmuniā dēum. S. in fūmbrā vīr.

in p̄s sempitē dē qui hanc sollemnitatē or.

in honore scōz tuoz quoz reliquie in hac eccl̄a
requiescunt uenerabilem nobis. c̄. nolūisti.

q̄s dignam p̄ eorum cōmemoratione leticiā.
hic patrocina pio amore amplectimur.

semper celsis precibz adiuvemur. P.

laudem dē. I. actum et cū loq̄ret̄ dē.

haucitatē scē. O. ARIE Virgine.

in Scā Evangelii. scdm̄ Marthm.

**A short Treatise
of the Sacraments**
generally, and in speci-
all of Baptisme, and of the
Supper.

Written by Iohn Prime fellowe
of Newe Colledge in
Oxforde.

1. Cor. 10. 15.

*I speake as vnto them which haue
vnderstanding: iudge ye what
I say.*

Imprinted at London by
Christopher Barker, Printer to the
Queenes most excel-
lent Maiestie.

ANNO DOM.
1582.



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To the right honourable
Sir Francis Walsingham Knight,
chiefe Secretarie to her Maiestie, Chaun-
celler of the Order, & one of her high-
nes priuie Counsell, all grace and
peace in Christ Iesu.

THe endelesse making of
bookes was a vanitie in
the dayes of Salomon,
when Printing was not.
The end of all, is the feare
of God. Certainly men
may not make it a light matter in consci-
ence, to trouble the worlde with vnprofi-
table writings. Yet, as in the shewbread
that was shewed to the people as a figure
of Christ, the olde loaves hauing serued
to their vse were remoued, and other sup-
plied in their roome, yet still breade in na-
ture, & twelue loaves in number: so those
writings that figure our Christ, and set
foorth Christian duetye, may be often-
times treated of, and effsoones repeared
and added to other mens doinges, not
withstanding no great variety in the mat-
ter or maner of handling. It hath beene
thought expedient I write & publishe this
litle treatise, Wherupon (right Honorable)

A.ii.

there.

The Epistle dedicatorie,

therewithal I haue thought it my bounde
duetic humbly to present it to your ho-
nours viewe: the rather, in parte to excuse
mine ouer great boldnesse else when, but
principally, to craue such furtheraunce in
the setting out thereof, as your honors piety
and place accustometh to shewe, to such
as in their calling with their talentes, ey-
ther five, two, or but one, labour to set
foorth the trueth, to instruct the simple,
& to saue soules. This hath bene mine en-
deuour: the successe whereof is to be pray-
ed for of the almightie and merciful God,
who alwayes preferue your honour to the
glorie of his name, the benefite of his
Church and this our countrie, in all faith-
full seruice to her Maiestie, and great co-
forte of her louing subiectes in the Lorde,
Februarie. 14. Anno, 1582,

Your Honours most hum-
ble and bounden

John Prime.

The Preface.

AS the use of all things is most precious. So is their abuse most pernicious. Many excellent things are spoken of the Sacraments of Christian faith: They are the Lordes owne ordinances, memorials of diuine promises, monuments of our duety, signes to the word which we professe, assured scales of his good strong bandes whereby we stande bounde first to God in obedience, and then in mutual loue amongst our selues. Notwithstanding, these sacred mysteries, the very instrumentes of the holy Ghost, haue they not bene of olde, or are they not now either vnthankfully refused, or unworthily receiued, or lesse duetifully regarded, then was, and is behoofeful? Full hands can not apprehend any other thing, they are full already: fowle hands and soyled in the clay and brickeworke of sinfull thoughtes and deedes, they are profane, and should not presume to touch his Iewels. Want of true knowledge in the worde of God, hath bred sundry distemperatures and diseases, errors and heresies in the body of Christes Church in this behalfe. When the writing is not knowen, the scales are lesse or more then duety, and neuer aright esteemed of the ig-

High Owen his booke: 12638
with the Rite 5201111111111111

The Preface.

norant man. *W*hē the light of the Scriptures was hidde vnder the busshel of a strange tōgue, the Sacramēts also in the darke were most irreligiously contemned, superstitionously abused, carnally and grossly mistaken. As good haue a seale to a blancke as to a writing drawen in strange characters and letters that cannot be read, or if read, yet understood but of a fewe, and of them no further then it pleased the masters of corrupt ^{time} ~~time~~ ^{at their} ~~their~~ leasure, or begging Fryers for ^{their} ~~their~~ gaine, to expounde in miserable maner, to hungry, poore, and sterued soules. And then as good no bread at all, as so vile a prouender made of mixtures, eyther hard, or dowbaked and clammie: eyther they could not cheme it, or it could not nourishe them.

Iren. lib. 3.
cap. 19.

*T*hus was the Lordes inheritance abused, famished for want of true foode, or fedde as Ireneē speaketh, with lyme & water, in stead of milke. The Deuil knewe he could not beguile in the light, and therefore no sleight of Satan euer like to this to deceiue men, and slay soules. *W*hiles that Christians were wise, they neuer sought in pilgrimage from shrine to shrine, neyther to Rome, nor to Ierusalem, nor to any singular place vnder heauen, with
observation

S. P. Q. R.
Beda.

Mat. 12. 24.

The Preface.

observation of the place, as if God were more Luke 17. 10.
tyed to this region, then to that, one or other.

The true worshippers worshipped in spirit & Ioh. 4. 23.
trueth. In trueth, without hypocrisie, and in

spirite, without externall respectes. For as the

Conye is acquainted with his owne burrowe Prou. 30. 25.

& safe rocke: so Christians then knew where
to seeke; whither to ronne, and howe to finde

rest in heauē for their soules. They asked help
alwayes of an able hande, trode the kings

high way, knocked at the right gate, builded
their house on the onely foundation: that is,

they beleened in Christ, called vpon God,
were guyded by his spirite, trusted in his pro-

misses, hoped in his mercies manifestly layde
abroad, and sufficiently reuealed in his writ-

ten worde, and as certainly confirmed by Iohn 10. 31.

the pledges of his will the holy Sacra-

mentes: whereof this treatise is intended for
all such as can be content to learne in fewe

wordes of a simple teacher.

Of the Sacraments

in generall.
four notes

The nature of a Sacramēt.



A Sacrament is a sensible signe to the eye, instituted of God to be continued in his Church, for the further assurance and increase of spirituall graces in the faithfull. Of which sort is Baptisme and the Supper, and onely these two, even as they are ioyntly specified by the Apostle to the Corinthians.

August. e. pilt. 118.

1. Cor. 10.

In the generall may bee observed these foure notes chiefly. The institution to bee of God. The signe visible in sense and resemblance convenient. The graces secret and mystical, but singular benefites to the faithfull man. The continuance is the Churches duetie, rightly to vse and to enioy his ordinaunces as becometh the Church of God.

Concer

Of the Sacraments in generall.

I Concerning the institution, The institution.
as God onely is to be hearkened
vnto in his sayings, so must hee
alone be followed in his wayes
wheresoeuer he goeth before vs,
and leadeth vs after him with
the least threed. Reason not di-
rected by faith, is a disputing
and a busie mistresse in the forge
of mans braine, and she will be
leader in all things. Zeale like-
wise without knowledge, is a
rashe fire that licketh vp euery
sonde deuise, feedeth and glut-
teth her selfe on superstitious
fancies, whereupon ambition
in the man of pride, taking her
advantage of the former two, The Papacie.
hath stollen away the peoples
heartes from their God vnder
pretence of deuotion, but in
deede superstition, enthronised
her selfe in the consciences of
men, and exerciseth a proude do-
minion ouer the Lordes inheri-
tance

Of the Sacraments

Iam. 4. 12.

tance in his holy Temple. Notwithstanding of the Apostle we haue learned a contrary lesson, that the onely Lawgiuer in Israel is the Lorde, because he alone seeth the heart, whereunto the Lawe is principally proposed, searcheth the reines, and beholdeth the inwarde parts, may commaunde, and will rewarde the good conscience, will and is able to discerne right, and iudge vp rightly, and hath denounced to take vengeance of the very soules of sinners, wherein they closely, but chiefly offende. Neither may mortall men adde to, take from, or alter at pleasure his wordes: and what are his Sacraments, but his wordes made visible, and inuested with signes of his owne ordayning? The examination of Johns Baptisme was on this maner: whence is it? from aboue, or from

*August. 80.
tract. in Ioh.*

Mat. 21. 15.

in generall.

from beneath: of God, or of mā:
¶ If from heauen, it was to be re-
ceiued: if from the earth, they
might reiect it. For what is
earth to heauen: man to God:
our dreames to his worde: our
dregges to his wine: Is there
any taste in y^e white of an egge:
What is chaffe to wheate, or
glasse to a diamonde: Verily 1. Sam. 15.
22.
obedience is better then the sa-
crifice of good ententes, as they
be termed. For will wee honour
him with the fattest cattell out
of the stall, or worshippe him in
the calfe of purest golde: the one
is but a beast that eateth hay, the
other the workmanship of the
engrauers hands. By obeying,
we offer by our bodies & soules
a reasonable sacrifice, wherein
he is well pleased. Thereby we
reuerence his maiesty, adore his
wisdomme, subiect our willes to
his will, rest in his worde, ma-
king